

Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. V.

HARTFORD, FRIDAY MORNING, FEBRUARY 3, 1843.

NO. 47.

The Christian Secretary

IS PUBLISHED EVERY FRIDAY MORNING,
AT THE OFFICE, CORNER MAIN AND
ASYLUM STREETS, 3D STORY.

TERMS.

Subscribers in the City, furnished by the Carrier, at Two Dollars per annum.

Papers sent by mail at \$2.00, payable in advance, with a discount of twelve and a half per cent. to Agents becoming responsible for six or more subscribers.

Advertisements will be inserted on the usual terms of advertising in the city.

All communications intended for the paper, should be addressed to BURR & SMITH, post paid.

Missionary Sermon.

On Sabbath evening last, the Rev. Baron Stow preached before the Young Men's Missionary Society, of his congregation, a sermon well calculated to warm their zeal, animate their hopes, and settle their principles in the cause of missions. The performance of the choir, and the cheerful appearance of the house, greatly promoted the interest of the full audience, and conspired with the theme of the discourse to give them the impression that it was "an heavenly place in Christ Jesus."

Having announced for his text, the words of "the great voices in heaven," "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." (Rev. xi. 15,) the preacher led his hearers in nearly the following train of thought.—*Chr. Watchman.*

"After his resurrection our Lord continued with his apostles forty days, speaking of 'the things that must come to pass,' and giving them commands. They not being satisfied with his predictions, desired something more definite, touching the conclusion of their work. But he rebukes them with the reply, 'It is not for you to know the times or the seasons which the Father hath put in his own power,' yet he added for their encouragement, 'Ye shall receive power after that the Holy Ghost is come upon you,' and he went out of their sight leaving them to muse upon their inquisitive folly and to obey his commands. Although their dreams were dissipated when the Spirit came down and showed them what they had to do, their expositors and pupils from that time to the present, have been disposed to think more of the time of the end, than of the work to be done before the end should come. It is easier to study than to work. It is certain that the day contemplated in the text has not yet come; the nations are his by right, but not by submission, 'we see not yet all things put under him,' not even in England and America. Where is there a Christian nation? We are too much disposed to make up our minds upon great truths from a small number of facts. The case is thus in revivals; some were heard to say, in the recent revivals in this city, 'It seems that the glory of the reign of Christ is come, for all appear ready to follow Him;' yet of the 90,000 citizens, not more than 4,000 were converted. Of this tendency of mind, I was not myself thoroughly rid, till I travelled in foreign lands, and saw the insignificance of the true church, amid the vast masses of the yet unbelieving. That Christ shall reign spiritually over the whole earth, is the generally received interpretation of the text. The reasons for expecting this reign are many, but only a selection will be given.

1. *Explicit declarations of prophecy sustain such a belief.* We all believe in a general resurrection and judgment; but we have no more reason for such a belief than we have that the world will be converted to God. In this connection a great variety of prophecies were introduced and made the subject of comment.

2. *We believe in this fulfilment,* "because the scheme of redemption seems to contemplate such a result." The world had wholly apostatized, and Christ seeks to recover it. The Son of Man "came to seek and to save that which was lost," in a wide sense; the whole world as well as individual souls. He made provision on a large scale. His atonement was sufficient, and he provided the Bible and preachers to proclaim it to the whole world. The heavens have received him "until the time of the restitution of all things," and the end of time cannot be looked for till this is consummated.

3. *We thus believe,* "because the gospel includes within itself elements of universal triumph." The "leaven" and the "grain of mustard seed," illustrate this. The gospel is a system of truth adapted to be effective from heart to heart, and love prompts to the necessary efforts. The Spirit's influence is promised also, and it is sufficient for the work. Again, we see that where the gospel has been brought to bear, it has triumphed. Where has it not? For instances of its success, look to the Sandwich Islands, and the South Seas; to Madagascar and Ceylon; and to the Karens of Burma. These are earnest of what the gospel can and will do. The gospel, moreover, is adapted to be a universal religion. It is a remedy for all evils common to the race; it inspires sustaining hopes in all; and it prepares all for heaven. Hence it is called "the common salvation."

Some objections were briefly noticed, and a glowing description given of the glorious consummation of the gospel scheme, when (in the language of Wm. R. Williams) our earth in its revolution about the sun shall be as a censer in the hands of the great High Priest, sending up the thanksgivings and prayers of redeemed millions as a cloud of incense acceptable unto God!

How can this be brought about? By the consecration of Christians and the power of the Holy Spirit.

As subsidiary means in enlarging your usefulness, young gentlemen, you must read and think and talk of the miseries of the world. You must ask, What can we do? Is there not some one of you who will go to the benighted? You must also have more sympathy with Christ, who wept over misery, and lived to do his Father's will.—You must take up the work where your fathers left

it, and carry it forward. All must be given to God. Let not your meetings become mere debates; do all things with prayer. Mercy encircles the earth as a zone of clouds; pierce it again and again with your prayers, that the rain may come down and bless the parched earth."

For the Christian Secretary. Some after-scenes of Battle.

On the field of Borodino.—Fifty days after the battle of Borodino, no less than 20,000 of the slain were found lying where they had fallen; the whole plain was strewn with half-buried carcasses of men and horses, intermingled with garments dyed in blood, and with bones gnawed by dogs and vultures. "As we were marching over the scene of the battle," says Labaume, "we heard a piteous sound at a distance, and on reaching the spot, we found a French soldier stretched on the ground, with both legs broken. 'I was wounded,' said he, 'on the day of the great battle; and finding myself in a lonely place, where I could gain no assistance, I dragged myself with my hands to the brink of a rivulet, and have lived nearly two months on grass and roots, and a few pieces of bread which I found among the dead bodies. At night I have lain in the carcasses of dead horses; and with the flesh of these animals I have dressed my wounds.'"

Hospital Scenes.—An eminent surgeon, present in the hospitals, after the battle of Waterloo, says: "The wounded French continued to be brought in for several successive days; and the British soldiers, who had in the morning been moved by the piteous cries of those they carried, I saw in the evening, so hardened by the repetition of the scene, and by fatigue, as to become indifferent to the sufferings they occasioned!"

"It was now the thirteenth day after the battle. It is impossible to conceive the sufferings of men rudely carried at such a period of their wounds. When I first entered the hospital, these Frenchmen had been roused and excited to an extraordinary degree, and in the glance of their eyes, there was a character of fierceness which I never expected to witness in the human countenance. On the second day, the temporary excitement had subsided, and turn which way I would, I encountered every form of entreaty from those whose condition left no need of words to stir compassion: 'Surgeon! Major! Oh, how I suffer! Dress my wounds! do dress my wounds! Doctor, I commend myself to you. Cut off my leg! Oh! I suffer too much! And when these entreaties were unavailing, you might hear, in a weak, inward tone of despair, I shall die! I am a dead man!'

In the hospitals of Wilna, there were left more than 17,000 dead and dying, frozen and freezing. The bodies of the former were taken up to stop the cavities in the windows, floors and walls; and in one corridor of the Great Convent, above 1500 were piled up transversely, like pigs of lead or iron!"

Tears for a lost Soul.

We are made for the enjoyment of eternal blessedness; it is our high calling and destination; and not to pursue it with diligence, is to be guilty of the blackest ingratitude to the Author of our being, as well as the greatest cruelty to ourselves. To fail of such an object, to defeat the end of our existence, and, in consequence of neglecting the great salvation, to sink at last under the frown of the Almighty, is a calamity which words were not invented to express, nor finite minds formed to grasp. Eternity invents every state, whether of bliss or of suffering, with a mysterious and awful importance entirely its own, and is the only property in the creation which gives that weight and moment to whatever it attaches, compared to which all sublunary joys and sorrows, all interests which know a period, fade into a most contemptible insignificance. In approaching every other object, it is easy to exceed the proper estimate. But what would be the funeral obsequies of the lost soul? Where shall we find tears fit to weep at such a spectacle; or could we realize the calamity in all its extent, which tokens of commiseration and concern would be deemed equal to the occasion? Would it suffice for the sun to veil his light, and the moon her brightness; to cover the ocean with mourning, and the heavens with sackcloth? or were the whole fabric of nature to become animated and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing, to express the magnitude and extent of such a catastrophe?—*Robert Hall.*

Family Worship.

A household in which family prayer is devoutly attended to, conjoined with the reading of the Scriptures, is a school of religious instruction. The whole contents of the sacred volume are in due course laid open before its members. They are continually reminded of their relation to God and the Redeemer, of their sins, and their wants, and of the method they must take to procure pardon for the one, and the relief of the other. Every day they are receiving "line upon line, and precept upon precept." A fresh accession is continually making to their stock of knowledge; new truths are gradually opened to their view, and the impressions of old truths revived. A judicious parent will naturally notice the most striking incidents in his family in his devotional addresses; such as the sickness, or death, or removal for a longer or shorter time, of the members of which it is composed. His addresses will be varied according to circumstances. Has a pleasing event spread joy and cheerfulness through the household? it will be noticed with becoming expressions of fervent gratitude. Has some calamity overwhelmed the domestic circle? it will give occasion to an acknowledgment of the divine equity; the justice of God's proceedings will be vindicated, and grace implored through the blood of the Redeemer, to sustain and sanctify the stroke.

When the most powerful feelings, and the most interesting circumstances, are thus connected with religion, it is not unreasonable to hope that through

Divine grace, some lasting and useful impressions will be made. Is not some part of the good seed thus sown, and thus nurtured, likely to take root, and to become fruitful? Deeply as we are convinced of the deplorable corruption of the human heart, and the necessity consequent on this, of Divine agency to accomplish a saving purpose, we must not forget that God is accustomed to work by means; and surely none can be conceived more likely to meet the end. What can be so likely to impress a child with a dread of sin, as to hear his parents constantly deprecating the wrath of God as justly due to it; or to induce him to seek an interest in the mediation and intercession of the Saviour, as to hear him imploring it for him, day by day, with an importunity proportioned to the magnitude of the subject? By a daily attention on such exercises, children and servants are taught most effectually how to pray. Suitable topics are suggested to their minds; while their growing acquaintance with the Scriptures furnishes the arguments by which they may plead with God.—*Id.*

The Rich are in Danger.

"Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven." You who are laboring unremittingly to "join house to house, and lay field to field," without a thought or a desire beyond the attainment of these perishable possessions, learn from the lips of your Redeemer the true nature of the work in which you are engaged. You are merely assisting the great enemy of your souls, in forging those golden chains with which he binds you to his cruel service. Difficult as the work of salvation unquestionably is to every fallen child of Adam; to the rich, and to the man "hastening to be rich," the difficulty is infinitely increased; with a profusion of the gifts of God, the ungrateful heart of man becomes, in general, strangely alienated from the heavenly Giver; with an earnest desire after wealth, comes an increasing indifference to spiritual duties and spiritual privileges; with an attainment of wealth, comes frequently a sordid selfishness, deadness of heart to God, coldness to the brethren. Few Christians perish from the cutting winds of adversity, many wither and fall away beneath the burning sun of prosperity. Intimately was he acquainted with the human heart, who looking around upon the splendid mansion of his friend, and remarking the exulting expression of his countenance, exclaimed,—"Aye, these are the things that make a death-bed terrible!"—*Rev. Henry Blunt's Lectures.*

Eloquent Passage from Dr. Channing.

No man who seriously considers what human nature is, and what it was made for, can think of setting up a claim to a fellow-creature. What! own a spiritual being, a being made to know and who is to outlive the sun and stars! What! chain to our lowest uses a being made for truth and virtue! convert into a brute instrument that intelligent nature, on which the idea of duty has dawned, and which is a nobler type of God than all outward creation! Should we not deem it a wrong which no punishment could expiate, were one of our children seized as property, and driven by the whip to toil? And shall God's child, dearer to him than an only son to a human parent, be thus degraded? Every thing else may be owned in the universe; but a moral, rational being cannot be property. Suns and stars may be owned, but not the lowest spirit. Touch anything but this. Lay not your hand on God's rational offspring. The whole spiritual world cries out, Forbear! The highest intelligences recognize their own nature, their own rights in the humblest human being.—By that priceless, immortal spirit which dwells in him, by that likeness of God which he wears, tread him not in the dust, confound him not with the brute.

Washington's Piety.

The memory of Washington is dear to every American. The more his character is studied, and his principles and motives of action understood, the more will that character be found worthy of admiration and imitation. Washington's religion was truly a practical religion; and there have been very few—if any—public men in whose official acts piety was so uniformly and constantly exemplified. The age in which he lived was by no means a perfect age, nor was it free from those temptations and seductive influences, which now draw so large a majority of our public men into the vortex of irreligion and infidelity. Washington was not even exempted from the baneful spirit of party. It was amidst the same unhallowed influences with which our public men are now called to contend, that Washington's piety shone out in all his official and private conduct; and it was by trials and tests of virtue, more severe than fall to the common lot of man, that the character was formed which will be an undying example to those who rule the destinies of nations. Who can calculate the influence which an imitation of this example by our public men, would now have, in controlling the great interests of the country. The following order, issued by Washington, in 1788, relative to the observance of the Sabbath, has been handed us by a descendant of an officer in the army, from whose "orderly book" it was copied.—*Reflector.*

"The Commander in Chief directs that divine service be performed every Sunday, at 11 o'clock, in those brigades to which there are chaplains, and those who have none, to attend the place of worship nearest to them. It is expected that officers of all ranks will, by their attendance, set good examples to their men. While we are zealously performing the duties of citizens and soldiers, we certainly ought not to be inattentive to the higher duties of religion."

"To the distinguished character of patriots, it should be our highest glory to add the more distinguished character of Christians. The signal instances of providential goodness which we have experienced, and which have now almost crowned our labors with complete success, demand from

us in a particular manner, the warmest returns of gratitude and piety to the Supreme Author of all good."

The following order in reference to profane swearing, is from the same source:—

"Head Quarters, Moorehouse, 29th July, 1779. Many and pointed orders have been issued against that unmeaning and abominable custom of swearing, notwithstanding which, with much regret, the General observes, that it prevails, if possible more than ever. His feelings are continually wounded by the oaths and imprecations of the soldiers whenever he is in hearing of them. The name of the Being from whose bountiful goodness we are permitted to exist and enjoy the comforts of life, is constantly imprecated and profaned in a manner as wanton as it is shocking. For the sake of religion, decency, and order, the General hopes and trusts, that officers of every rank will use their influence and authority to check a vice which is as unprofitable as it is shameful. If officers would make it an inviolable rule to reprimand, and if that does not do, to punish, soldiers for offences of this kind, it could not fail of having its desired effect."—*Bost. Rec.*

Home Mission Department.

OFFICE OF THE AMERICAN BAPTIST HOME MISSION SOCIETY, NO. 354 BROOME STREET, CORNER OF ELIZABETH STREET, NEW YORK.

For the Christian Secretary.

AM. BAP. HOME MISSION ROOMS,
NEW YORK, JAN. 26, 1843.

Missions in the United States.

NUMBER IV.

THE EFFECTS OF POPIISH ASCENDANCY.

There are those who profess to believe that Popery will gain the ascendancy in the United States. The difficulties in the way of such an event are very numerous and cannot be easily overcome. The most substantial reason for apprehending its occurrence will, probably, be found in the apathy of the people upon the subject. There are thousands who seem to entertain scarcely a single thought about it, while thousands of others, who are aware of the increase of papists among us, appear to have no idea of the genius or tendency of popery, and think there is nothing more to apprehend from the increase of papists than from any other religious sect. With so great a number as are already in the country, and such prospects of increase in future years, we are under obligations to inquire what would be the effects of popish ascendancy in the United States. We should be aided in our inquiry by an examination of the character and tendency of popery, and by reference to its history, but our limits will permit neither. We must content ourselves with a simple and brief analogy.

Popery is the same every where: artful and sycophantic when in the minority, tyrannical and despotic when in power. As it is, therefore, in its ascendancy in other countries, so it would be were it in power, in this. Our civil and political institutions would be subverted. There is no popish republic. There cannot be one. The interests of republics are directly opposed to those of popery. They cannot coalesce. Their contact is that of collision, and one or the other must be destroyed. If popery survive the shock, the republic is lost. Our ruler and his principal officers would be creatures of the Pope; our laws would be dictated at Rome; our liberty of conscience would cease; we should be obliged to witness the burning of the Bible, as some persons did recently in the State of New York, under an ebullition of popish feeling; we should be forbidden to read any but the popish version of that blessed book, and obliged to assent to the Pope's exposition even of that; our private judgment would not be allowed; we should be incommoded by endless fasts, festivals, processions and other mockeries; we should be required to bend our knees to the "host" and reverence innumerable foolish ceremonies and blasphemous mummeries, or subject ourselves to insult if not to ecclesiastical discipline and civil penalties. The whole structure of our social, political and religious fabric would be changed and an entire new order and appearance of things would be substituted. Our domestic alliances would be restricted; the education of our children would be superintended by foreigners; the Lord's day would be desecrated; infidelity aggravated by atheism would strengthen and prevail, and a hateful espionage over private and associated affairs would be established. In these respects our country would be like Italy or Spain—in a word, and that word expresses every thing the subject requires, it would be a papal country, and all republican liberty and equality would be destroyed root and branch.

In all probability the weight of the oppressors iron rod would fall first and severest upon Baptists. They are old and standing objects of papal hate. Their peculiar conformity to the initiatory ordinance of the gospel, and their unflinching, untiring advocacy of civil and religious freedom, have never failed to excite the persecuting spirit of papists whenever they dared to indulge it, and if our peaceful vallies were not drenched with the blood of our brethren (a thing not impossible under papal rule) as were those of the Waldenses, at least, it is certain that the day of papal ascendancy in the United States would be the day of Baptist degradation.—Their chiefest privileges then, would be only the miserable and unsatisfying ones which a spiritual tyranny could tolerate. And all other evangelical denominations, being in the same condemnation, would share the same fate.

American philanthropists! patriots! Christians! Baptists! are you the men to submit to such a change? Awake from your dangerous apathy, open your eyes to your danger and act as becomes you, and that change will not, cannot take place. Indulge that apathy a little longer, and like the sluggard's poverty, your troubles will "come as one that travelleth, and your want as an armed man."

OUR HOPE OF PRESERVATION.

On this subject we take no other political ground than is common to republicanism. Whatever may be found in pure republicanism which conflicts with popery we cherish and sustain. But we prefer to look upon the subject with a Christian's eye, and believe that our hope of preservation from threatened evils is in the wide diffusion of the gospel and the free use of all scriptural means adapted to enlighten, elevate and spiritualize the minds of the people.

Although the world would justify the closing of our doors against the vagrant, criminal surplus of European population, our country must be the asylum of the oppressed and virtuous from all lands. It is difficult and, generally, impossible to discriminate, therefore the claim to our hospitality must be allowed to those who demand it. But that very necessity creates another, that of fitting those people for our intercourse, and the proper exercise of the liberty they gain. Our interests, our religion require it. This, the gospel of Jesus Christ, made efficacious by the Holy Spirit, only can do. Human constitutions and laws may be subverted; the public morality may be vitiated; even the religious preferences of nominal professors may be changed; but the word of God abideth forever. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes;" God's purpose of bringing the fallen world into subjection to Jesus Christ, will be accomplished through the instrumentality of his word. And it is a glorious, an all-sufficient instrumentality. It has withstood political and religious despotism in every form, and, faithfully used, it will prove the shield of our country's salvation, however it may be threatened by the "Man of Sin." As he approaches with mysteries, superstitions, deceptions and darkness, we must confront him with the simplicity, reason, truth and light of the gospel. It must be proclaimed by the preacher, reiterated by the layman, taught in the Sunday school, conveyed beside the domestic hearth in religious books and tracts, and especially, distributed in the blessed Bible. This should be our paramount work; it should be immediately performed, and to perform it well, we should be willing to deny ourselves, and consecrate our talents, wealth, influence, all, all we have and are, to Christ.

The eyes of all Europe are directed towards this country with intense interest, and the hope of every lover of liberty there, as well as at home, rests upon the stability and perpetuity of our institutions. The hope of the Church for the conversion of the world can only be indulged as, under the genial influence of those institutions, and the more genial influence of the Holy Spirit, pure religion is cultivated, conscience is left untrammelled and Christians are entirely unrestrained in all benevolent effort.

To labor for these is the work of Home Missions, and every American Christian, but more especially every American Baptist is bound by every obligation of philanthropy, patriotism and religion to perform it.

Upon this subject, the Rev. John Angell James, of Birmingham, England, writes thus: "Popery has directed a longing eye to that immense tract of land, (the United States,) and has already felt the inward heaving of ambition, to compensate her for her losses in the old world, by her conquests in the new. The valley of the Mississippi has been, no doubt, mapped as well as surveyed by emissaries of the Vatican, and cardinals are exulting in the hope of enriching the Papal See by accessions from the United States. Rouse and inflame the zeal of Protestantism in America, to disappoint the apostles of darkness of their wished for prey."

"The object of your zeal must be your own country—to supply her rapidly increasing population with able, faithful ministers. Your religious policy must be a home policy. Compared with the claims of your own land, the claims of the heathen are but secondary. If you cannot attend to both, you must attend to your own destitute people. You must cultivate the waste places of your homestead. Think what your country is, and especially what she must be—not only for the magnitude of her territory and the multitude of her people, the vastness of her wealth and the greatness of her power, but for the importance of her example. On your land hang, in a great measure, the future interests of the globe. Hence the unspeakable importance of your churches concentrating, in a great measure, their religious efforts upon your country. If it were necessary, in order to supply your own people with pastors, one half of your male members should become ministers, while it should be the chief business of the other half to support them. These are my deliberate views of the duties of the Christians of America." BENJ. M. HILL, Cor. Sec.

ZEAL WITHOUT KNOWLEDGE.—Blind zeal causeth poor deceived souls to think themselves zealously affected towards Christ, when they are stubbornly set for Antichrist. It is not true zeal, but rather a brain-sick giddiness, which causeth many to forsake their natural house, and to wander to Jerusalem, there to worship God; as if they thought with Benhadad, king of Syria, that God was the God of the hills, and not of the valleys. (How much better are they who think that God is the God of consecrated grounds more than of other places?)—*Archbishop Sanday.*

Were the mighty oceans which divide so many nations, and dash their waves upon so many shores, to be suddenly changed into one mass of ink, and then to be employed in numbering figures, and the least figure to signify a million of years, what countless ages would be numbered before the last were finished! Before the oceans were emptied!—yet he who wrote the last figure might say, "These ages are not eternity. They are nothingness itself compared with it; less than one drop to all these waters, less than one moment to all these infinite ages!"—*Pike.*

From the N. Y. Bap. Register.
Mr. Miller's Lectures on the Coming of Christ in 1843—
Concluded.

Of the piety and sincerity of Mr. Miller, we have no doubt, and of his design and desire to do good; but we really think he errs exceedingly in the censorious remarks he so frequently indulges on those who differ from him. Ministers of the gospel, most of whom are not prepared to adopt his system, are often spoken of with severe and ungenerous aspersions. The ministers and churches of this city received a full measure of this unlovely treatment, and the D. D.'s had no mercy shown them—they were ruinous deceivers and miserable interpreters, with all their high-sounding names. If dogmatism and severity would have produced the utter rejection of all those ministers who are not with Mr. M. in his belief of the second coming of Christ the present year, most of those in this city, and in the great majority of them throughout the Union, would receive little respect hereafter from his numerous auditors. Mr. Miller misjudges in his egregiously. Some who listened to him with interest, and received favorably many of his positions, deplored this great want of blending the wisdom of the serpent with the harmlessness of the dove. Because he may have been harshly dealt with by infidels, and even some in the ministry, it would seem to call for his commiseration and a very mild and affectionate treatment to win them to his sentiments; rather than such a spirit of denunciation—particularly as he is so confident of being right. If there be any serious apprehension on the part of ministers of the gospel, of the second advent being at the door, as asserted, there can be no desire to keep their flocks or themselves in the dark, but on the contrary a deep solicitude for the rectification and security of both.

Another thing unseemly and very incongruous with a subject of such awful solemnity, is the indulgence of remarks tending to excite levity. If we were not greatly mistaken, things of this kind repeatedly occurred. Perhaps we may have taken the quaintness and simplicity of the speaker for intentional oddity—which at times produced considerable smiling—but hardly think we were so entirely in error.

One of the lectures which engaged much attention, and perhaps secured extensive confidence, but quite exceptionable to us, was that devoted to proving Napoleon to be the personage referred to in the last six verses of the 11th chapter of Daniel. The blundering here would seem so obvious to the minds of all intelligent hearers, as to awaken suspicions as to the accuracy of previous interpretations. Buonaparte, however, in the opinion of the speaker, was so clearly designated, that the most resolute infidel could not look at it without denouncing his skepticism! But the infidel, in our humble opinion, who could be imposed upon by such an application, must have exercised little judgment, or been very ignorant of the obvious meaning of language in a simple sentence. This verse described Napoleon's going to Moscow, and the dreadful destruction of his own army which followed. The verse reads thus: "Tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many." Now who would think that to destroy and make away many did not apply to the furious design with which this distinguished personage, whoever he was, should go forth against his enemies? But in the explanation of the lecturer, it meant that he went forth to destroy the Russians, and in the sequel he made away with most of his army, as he entered Russia with 400,000 men, and retreated with a remnant of 40,000! The whole interpretation was of the same forced character. But one of the most seemingly erroneous interpretations was that of the 4th verse in the 12th chapter: "Many shall run to and fro, and knowledge shall be increased." This referred to the turning of the leaves of the book of Daniel backwards and forwards, or to and fro in the study of his prophecy! Within twelve years past there had been a greater examination of this book than at any previous period, and this was the to and fro referred to in the passage! Interpretations of this kind will not be received by many intelligent readers of the scriptures, we are confident.

The interpretation given by Mr. Miller to the forty-fourth verse of the second of Daniel, was no less extraordinary: "In the days of these kings shall the God of heaven set up a kingdom which shall not be left to other people, but shall break in pieces and consume all other kingdoms, and shall stand forever." This is the reading. It has ever been understood, particularly by Baptists, that the kingdom referred to here was that set up by Jesus Christ in the days of Imperial Rome, or the iron kingdom, to which he gave the ordinances of baptism and the supper, which were to be observed until he comes the second time. The Jewish kingdom it could not be; for that had existed in all its glory prior to this, and its priesthood and ordinances were abolished by the advent of the new King, who nailed them to his cross. Here then was a new and different kingdom set up, which was not of this world, but composed of spiritual subjects and a spiritual Sovereign, which was not to be left to other people, as was the case with the Jewish kingdom, but is to "stand forever." In the opinion of Mr. Miller, this kingdom referred to that which would be set up at the second coming of Christ, when the saints should ascend and reign with them on the new earth after the destruction of the wicked. It had no reference to the kingdom of grace, or the church militant, for that was constantly passing into other hands as one generation of Christians succeeded another. It was not always in the same hands but was left by changes which death made to other people." Such an interpretation as this seems to be disposing of the first advent of the Saviour and the establishment of his visible kingdom on the earth which it obviously sets forth in this verse, in a very strange and remarkable manner, and we believe in face of the interpretation of the most intelligent commentators. If the prophecy had read in this manner, after the destruction of these kings shall the God of heaven set up a kingdom, Mr. Miller's interpretation would have been clear, but these kings and all the rest of the wicked are to be destroyed, and the earth is to undergo a purification by fire before Christ's kingdom is to be set up on the new earth, if we understand Mr. M. How, then, it can be "in the days of these kings, or in the lifetime or reign of these kings," is to us utterly inconceivable. We believe the Sa-

viour attached some importance to the ordinances of his visible kingdom, but they seem to be much weakened on this authority by the course taken by Mr. M. We may be mistaken, but we think not. Query—Is a kingdom properly said to pass into other hands by the changes which death makes among its subjects? Has the kingdom of Great Britain passed to other people, as commonly understood, within the last fifty years?

But we could by no means cast contempt on Mr. Miller's lectures—far from it. There was a great deal worthy of serious regard, with some things very exceptional, and some things very questionable. Much of that instructive and excellent was by no means new or original—much more was borrowed than most hearers were aware of. If the result of the course should be to lead the multitude of hearers to examine their Bibles more carefully, the time spent by them will not have been unprofitably employed. The great difficulty with us is, we do not study our Bibles sufficiently; and the different lecturers who come along have made themselves masters of their respective themes, are so expert and plausible in their scripture quotations that we are exposed to take up with erroneous expositions for the truth. Let what has repeatedly transpired then be an admonition to us to make ourselves more familiar with our Bibles, and let the second coming of Christ be the subject of careful study; for to be prepared for that event, whether it come the present year or many years hence, all will acknowledge to be wise. One thing is certain—however distant the time of Christ's coming may be, in our estimation, the coming of death is not far off to most of us—and to many of us no doubt he will appear to us the present year, and we are only wise in making a daily preparation. If we are prepared for this we shall be prepared for the other—if prepared for one we shall be prepared for both. May the Lord so secure our entire and undivided hearts that we may be daily "loving his appearing." Mr. Miller's appeals are often very pungent, and made a deep impression on the audience, and many came forward for prayer.

Missionary Intelligence.

From the Baptist Missionary Magazine for February.

Intelligence from the Missions.

GERMANY.—Our latest published accounts from Hamburg church are to be found in the July Magazine, 1842, under date of May 27, soon after the extensive conflagration in that city. A few weeks before the fire occurred, Mr. Oncken had hired a large warehouse for religious purposes, and finding that many of the sufferers were homeless, offered a part of the building to the city authorities for their accommodation. The offer was accepted, and more than seventy persons were comfortably lodged in the 1st and 3d stories, leaving the 2d to be used as a place of worship. Some of the inmates were thus led to attend the religious services of the church, and all were supplied with the word of God. The following notices are from a letter of Mr. Oncken, dated Aug. 26, 1842.

Increase of the church at Hamburg—Banishment of a tract distributor.

Our new place of prayer, though destitute of every thing that could please the eye, has been to us a "Bethel," and "the gate of heaven." Jehovah has honored it with his adorable presence; his fire has descended upon us—the fire of his grace, to purify the saints, and to kindle a flame of love in the hearts of sinners. Precious souls have been won for Jesus, and rescued from everlasting flames. Our success has been greater than at any previous time; twenty-five new members have been added to us since the large fire in May last.

The attendance has been, and still is most encouraging; we have, generally, on Sabbath evening, about 300 hearers. My heart is filled with astonishment, love and adoration. How great are the works of our God! but alas! the brutish man considers them not. And yet we are not satisfied; we look forward to still greater things; and we inscribe anew on our banner, "forwards" (onward.)

The succeeding extract is of a widely different character, and is published that the churches may know how little religious liberty has yet been won in Hamburg, and what are the claims of our persecuted brethren to our "continual remembrance" and sympathy.

One of our brethren, a native of Hesse, has been at my house for a parcel of tracts, which he intended to distribute at Pauli, that part of the Hamburg territory without the gates, between Hamburg and Altona. Houses of ill-fame abound there, and many a brave American and British seaman has found, to his bitter experience, that the places into which they had been allured, were the gates of hell. Our friend had hardly commenced his distribution, when a rude hand laid hold of his collar and conducted him to a neighboring dram-shop, where his name, &c., was put down. On the following day, he received a summons to appear before the senator under whose jurisdiction St. Pauli stands, and after waiting for some hours like a culprit, he was ushered into the presence of this gentleman. The man who arrested him testified against our friend to the best of his ability, and when he attempted to reply, he was not only commanded to hold his peace, but even threatened that his mouth would be silenced. Our friend did not receive his sentence at this bar, but was sent to senator B——, at the head of the police. He was kept here waiting several hours, and was cast into prison along with thieves without any further examination, and detained for the night. Next morning he was again escorted to the police office, when the senator sentenced him to twelve months banishment from Hamburg and its territory. We may know from this, to whom we must attribute the peace we at present enjoy. We can sing with Luther; "Eine feste Burg ist unser Gott" (a strong city is our God.)

The distribution of tracts continues to be carried forward zealously. More than 130,000 copies had been circulated since the beginning of the year. The appointment of Enoch Sweet, in May, as colporteur for Norway, has been mentioned. His appointment took place just at the time when the Storting, or Norwegian parliament, passed a law by which all religious assemblies are tolerated. Adolph Monster, of Copenhagen, has also been recognized as a missionary of the Board.

GREECE.—Our last advices from the Greek

Mission are by letter of Mr. Buel, dated Malta, Nov. 14, 1842. The sickness of Mr. Love continued, and his last attack, on the 1st of November, had been more severe, and in some respects, more alarming, than any previous one. He had at length become convinced of the necessity of an immediate change of climate, and would, probably, leave for this country via Malta in the course of a few weeks. Other intelligence from Corfu is of a more cheering character. Mrs. Dickson received an addition to her school, on the 1st of November, of nineteen scholars, fourteen of whom are Jewish girls, and a part of the remainder Greeks. An English soldier was baptized October 23d. At Malta, a young Maltese has requested baptism of Mr. Buel. "He seems to be right conscientious in his opinions on religious subjects, and does not shrink from persecution, of which he has had a large share."

Missionary Receipts.

From the Magazine for February, we learn that receipts into the Treasury, for the month of December, amount to only \$2258 41, or a little more than one fourth the actual monthly expenditures of the Board. For the information of those who do not see the Magazine, we shall hereafter publish the amount of the receipts from this State.—The following sums were received during the month of December:

Middletown, 1st Bap. ch.	\$40 00
do. 2d do. do.	4 85
do. 3d do. do.	6 00
Chester do. do.	22 18
Deep River Bap. ch.	7 39
do. George Reed and Mrs. Reed, for Karen Scriptures.	7 00
Weston Bap. Ch.	14 39
Danbury do. do.	84 62
Stamford do. do.	50 58
Norwalk do. do.	38 00
Stratfield do. do.	36 13
Bridgeport do. do.	29 00
do. Miss Hannah Nichols	11 00
Essex Bap. ch.	30 00
Clinton, Miss Harriet Griffin,	41 00
Lyme, Rev. P. Brockett and Mrs. Brockett,	83 12
North Stonington, 3d Bap. ch.	1 00
Stonington Boro, Bap. ch. mon. con.	2 00
Jubilee collection, per Rev. J. B. Brown, Agent of the Board,	37 75
	21 00
	19 00
	40 00
	530 62

REVIVALS.

CHURCHES OF NEW YORK AND BROOKLYN.—In the greater number of our churches in these two cities, a season of revival is enjoyed. The places of worship are crowded, and conversions are frequent. Evening meetings are crowdedly attended, and in some instances, morning prayer meetings are regularly held. In one or two instances, afternoon meetings have been commenced.—Bap. Advocate.

SIXTEENTH ST. BAPTIST CHURCH.—Information has been communicated, that a considerable number of hopeful conversions have occurred in this church, and that the revival is increasing.—Sixteen persons are said to have been baptized last Lord's day. We deeply regret to learn that the pastor's health is not good.—*Id.*

REVIVALS AMONG THE METHODISTS.—The Methodist papers are unusually crowded with notices of revivals.—*Id.*

FAIR HAVEN, RUTLAND CO., VT.—From a private source we learn that a work of grace is enjoyed in Fair Haven, which has spread among all classes of society. About 30 persons have already professed hope in Christ.—*Id.*

KENTUCKY.—The Christian Observer says:—"An esteemed correspondent gives us a brief account of a powerful work of grace in Graves co. All denominations share in the blessing. In the Presbyterian church services were held daily for about two weeks. Our brother says, 'the interest was intense, and most solemn. Persons of every age, from grandfathers to grandmothers, down to children eleven or twelve years old, were the subject of God's converting grace.'"

INFANT SPRINKLING.—A correspondent of the Banner and Pioneer states in a late number of that paper, that the Congregational church at Woodburn, Ill. have come to the conclusion that infant sprinkling is not in the Bible, and have expunged the article relating to it from their articles of faith.—Bap. Adv.

The Churchman of this city opposes at great length the Protestant Association just formed in Philadelphia. Oxfordism is as much concerned to oppose all such combinations as its unmasked sister, Popery.—*Id.*

THE JEWS.—We find the following in a letter from Odessa, of the 5th inst:—"Our government seems to be seriously disposed to grant emancipation to the Jews, whose numbers in Russia, according to the last census, amounted to about 2,200,000. The ministers of the interior and public instruction have charged Dr. Lilienthal, the grand rabbi of Riga, with the mission of visiting the eighteen governments of the empire in which Jews reside, to collect all the necessary details of their condition, informing them that the only object of the government is to be enabled to furnish gratuitously all the means of giving them the moral and intellectual education required for raising them to the rank of other citizens, without in any manner interfering with the free exercise of their religion. The Jews of our town are preparing to give Dr. Lilienthal a solemn reception, his arrival being looked for from day to day."—Christian Watchman.

DEDICATION.—A new Baptist meeting-house in Marlboro, New Hampshire, was dedicated on the 4th instant. The sermon was by the Rev. M. Carpenter, of Keene, which is spoken of as "highly appropriate to the occasion, and listened to by a numerous audience with marked attention."—Chr. Reflector.

Christian Secretary.

HARTFORD, FEBRUARY 3, 1843.

(Correspondence of the Secretary.)

WASHINGTON, Jan. 30, 1843.

I have but a few moments to write you relative to the present state of religious feeling in this city. Yesterday, (Sunday,) Eld. Knapp baptized 15, as the first fruits of his labors. This is encouraging, although it may not be equal to the anticipations of some of your readers. At some periods during the past week, the work seemed to flag, but present appearances are cheering. The meetings are crowded, night after night, and attended by all classes of society, fully evincing the power which the preacher holds upon the hearts and consciences of his hearers. The meetings for inquiry and prayer are also well attended, and many of them present scenes of the deepest interest. There is a good degree of union among living Christians of different denominations, several Presbyterians and Methodists having from the first attended the meetings, and manifested a desire to be engaged in the great work of saving souls. It is said also, that revivals have commenced in three other churches, of three different denominations. And there is evidently a feeling of deep solemnity extensively (I cannot say generally) pervading the whole community. Yet I fear, that the hearts of Christians generally, are little sensible of the importance of the work, and the value of souls. Were Christians fully awakened—were they united in fervent prayer and hope and zeal—did their faith and efforts correspond in some degree with the Bible declarations of the fulness of God's mercy and love to a perishing world, there is reason to believe that we should witness the most wonderful exhibitions of His power and grace in this Capital the present winter. And did Christians abroad feel the importance of an outpouring of grace upon this city, their prayers would be incessant to a throne of grace for its accomplishment now. The souls of men are of no higher value here than elsewhere, nor is our city sunk deeper in iniquity than other cities, but the influences of men in high places, absorbed as they are in politics, and worldly ambition, and engrossing and perplexing cares, are almost exclusively on the side of the enemy of souls. Could a genuine revival of pure and undivided religion be experienced in the Capital, and pervade the offices of government, its results would be happily felt in every section of our country. Members of Congress would carry the influence home with them; and that correspondence which is carried on daily, through a thousand channels, between the government officers here, and their subordinates in every corner of the land, would breathe a spirit of benevolence and good will to men, instead of being confined to the maxims, and errors, and mere business calculations of men of the world. Will not Christians then, every where strive to prevail in prayer, that this great fountain may be cleansed, and send forth streams of healthy moral influence over the land—and that the present revival so favorably begun, may be the accepted time? As an evidence that there are Christians here who are willing to make sacrifices for the promotion of religion, it should be mentioned to their praise, that the few persons recently constituted as the 3d Baptist church, have sustained the preaching of the gospel a year, at an expense of \$800 or more, and have now hired a large hall for their meetings, at an expense of \$100 per month. Four men (and none of them rich) have done nearly all this. I trust the sequel will show that their prayers, and faith, and labors, and sacrifices, have not been in vain. I should not neglect to state, that the two other Baptist churches manifest a deep interest in the present revival, and are laboring and praying for its extension. X.

Revival in Norwich.

DEAR BRO:—Permit me through the columns of your paper to inform your readers what the Lord is doing in this place. While he has been reviving his work all around us, Norwich has seemed to be morally dead. The state of religious feeling has not been so low for two years as for five or six months past.

About six weeks ago, it was thought proper by our Pastor and the church to put forth some effort to increase the state of religious feeling. Thursday afternoon of each week was accordingly appointed as a day of fasting and prayer, in order to arouse the church to action, and to take a higher stand for God. The result has been, that He is pouring out his Spirit, and souls are being converted unto him. Two weeks ago the meetings became so interesting that it was thought best to have them continue every evening through the week. As they commenced, the interest and labor so increased that our pastor, brother Clark, was not able to perform it all. The church then gave Bro. Steward, of Portersville, an invitation, which he accepted, and is now laboring with us very successfully. We have an enquiry meeting for the anxious in the morning, and preaching in the afternoon and evening; all of which are well attended. Our house (being the largest in the county) is filled in the evening to overflowing. The anxious seats are filled with inquiring souls, and the voice of the convert is heard in almost every direction. Surely the Lord is here. "He has never said to Jacob, seek ye my face in vain." A week ago last Sabbath two were baptized, and last Sabbath eleven, most of whom

were young men of strong minds and temperate habits. Among that number was the chorister of our choir, in connection with three others, that followed their Saviour down into the baptismal waters. Nearly all the choir that have not indulged a hope before, are now rejoicing in God. It is impossible to say how many have been converted,—probably between 20 and 30 are expecting to be baptized next Sabbath. Several of them have been avowed Universalists, but they are now sitting at the feet of Jesus, clothed and in their right minds, with a new song in their mouths, even praise to God. The work still goes on, and the desire of every heart seems to be that what God has done, may be only as a prelude before a more plentiful shower. There is also an interesting state of things at the old church, where there has been several conversions; and in almost every place in this vicinity God is pouring out his Spirit, and converting souls to himself. Surely this year is one of the right hand of God. E.

Revival in Suffield.

DEAR BRO.—You will rejoice to hear that the work of the Lord still goes prosperously on in this place. It is truly and emphatically the work of the Lord, and as such, is a most glorious and soul-cheering work. Blessed be God who giveth the victory through his Son Jesus Christ. His truth is indeed mighty, and the strong holds of Satan have already yielded beneath the pressure of its irresistible weight. The songs of the ransomed, like the sweet music of heaven, are heard on every side. Verily the Lord is in this place, and we know it. The signs of his coming have been apparent for several months, but about three weeks ago, the shadow gave place to the substance itself. Since that time, the sentiment of the good old Patriarch has prevailed; verily, this is the gate of heaven.

You may perhaps ask to what is the work principally to be attributed. I answer, to the untiring, unremitting, faithful, zealous, and persevering labors of Bro. Ives, pastor of the 2d Baptist church in this place. And when I speak thus, I do not of course speak of him otherwise than as he would wish to be spoken of, that is, as a humble instrument in the hand of his blessed Master. The work, as I am informed, has already extended to the First church, where some have been converted, and where a large number are anxiously inquiring 'what shall we do to be saved.' It has also extended to the Congregational church in this place, (and blessed be God, a little of the pure truth has gone with it,) for they have voted (with the exception of a single Deacon) to baptize (immerse) all, and any, who may desire it.

Bro. Ives baptized 33 yesterday, and one week ago 36, and others still are waiting. Pray for the prosperity of Zion. O. P. Q. Suffield, Jan. 30, 1843.

ORDINATION.—MR. GEO. W. HARRIS, a recent graduate of Hamilton Lit. and Theo. Inst., was ordained Pastor of the Bap. church in Pittsfield, Ms., week before last. Sermon by Rev. J. Westcott, of Stillwater, from Acts xx. 24, "But none of these things move me." Hand of fellowship, by Rev. J. Ambler, of Lanesboro'; address to the church and congregation by Rev. J. Higby.

MIDDLETOWN, Jan. 30, 1843.

BRO. BERR.—I feel very solemn in making this communication. It may surprise some,—make others think me weak and wavering,—and others still, that I am, as Paul thought Paul, mad; but no, I speak forth the words of truth and soberness. My object is, in part, to forestall false reports of what is passing here. We are having Second Advent meetings in our church, and my views and feelings have undergone a great change. It began last August, by a singularly sweet and holy influence, which led me to pray over, and investigate this subject. It was not by human agency, for I was alone with God. It was not by a prepossession in its favor, because I was as much afraid of it as many unconverted men are of religion. If I were ever led by the Holy Spirit, or if I knew what this leading is, that blessed Guide of God's people led me solemnly to contemplate this subject. Having been very much engaged through the winter, my investigations have proceeded slowly, till the 21st inst., when Bro. Stoddard began to lecture. I need not describe the grand change of which I have been the subject. Suffice it to say, I have never since my conversion felt so much like a young convert as I do now. I fear neither poverty, nor reproach,—indeed I dread nothing save the displeasure of God. My prejudice, my pride, my desire to please men, seems to be gone, so that I am the Lord's freeman. Let me say, then, that I am solemnly persuaded that the doctrine of our blessed Lord's speedy coming, is of God.

I have not time to furnish you with but a brief statement of the hope that is in me. I had read the Prophecies with much interest, and had learned something of what others have written, but still darkness, more or less dense, seemed to shroud them from my view. My understanding was not convinced—now I am persuaded—my mind repels in the persuasion that the truth is seen. To show that the clouds of darkness have shrouded this portion of God's word, this fact is in point. An infidel, having read Prof. Stuart, said, "Well, he makes the Bible mean but very little, and that is the opinion I always had of it." I frankly confess that many of the prophecies have very little meaning in my view, if they be interpreted as they have been. Their obscurity has been increased—their simplicity, has been perpetuated, by overlooking their simplicity.

I got some view thirteen years since, from Elder Frey concerning the Jews' return, which I have ever entertained, because I was sure he was an honest and unwearied student of the prophecies. But just come out from the poetry and symbolic prophecy of the Old Testament, where the distinction between the national and the real Israel is not very accurately maintained, into the clearer light of the New. Here the Old Covenant is seen to have been vanishing away more than 1700 years ago. Now don't supply another idea. "That which decayeth and waxeth old, is ready to vanish away," (not restored.) "They that are under the law, are under the curse," (not under the promise.) They adhered only to "the letter" which killed and rejected the promise which alone could give

life. They invoked the blood of Messiah on them, and wrath came on them to the uttermost—"wrath to the uttermost." These passages should be understood as they say. As many of the Jews as adhered to "the law," "the letter," the Old Covenant, have perished. This was so at the destruction of Jerusalem, and has been so since, by consequence all other Jews as really as Gentiles, who are not brought off from the Old Covenant must perish, because the law cannot restore Jews more than Gentiles. If they be ever grafted in, it must be "by faith." If they ever become the children of God they must believe in Christ. Gal. iii. 8-10, and 26-30.

There are only two Jerusalem answering to the two covenants. The Old has nothing left but a few fragments floating down the current of time. It is a wreck from which none are saved, except those who are brought off by Christ. They must let go and betake themselves to the better Covenant which directs their minds to the Jerusalem above—"the city which hath foundations—the heavenly country." Now the obscure in prophecy should be interpreted by this plain, unambiguous language. Then all is clear, that the unbelieving Jews of our day are lost as really as in the first age of Christianity, except they repent. The inheritance given to Abraham by promise, and which is "sure to all the seed," is the heavenly Jerusalem, and this is according to God's promise "in the new heavens and the new earth, wherein dwelleth righteousness." I mean to say that there is no third or intermediate Jerusalem. As to the signs, I have not room to say but a word. It seems to me plain, that as the Jewish Christians had signs given them, by which they might know when to escape, so has our Lord given us signs of his second coming. Nay he has fulfilled them in this generation literally. He says, therefore, "Know that it is nigh, even at the doors." This, then, is my solemn conviction, that the coming of the Lord draweth nigh. I lift up my head in hope, and say, "Even so, Come Lord Jesus, come quickly. Amen!"

I do affectionately entreat my brethren in the ministry to give this subject a candid, prayerful investigation. You will be greatly blessed, if I may judge from my experience, in opening your pulpits as well as your hearts. But let others do as they may, I will not be among the "foolish virgins," nor among "the fearful and unbelieving." May none of you be.

Yours, J. B. COOK.

Auricular Confession.

The English Puseyite papers are advocating the restoration of "private confession." A case recently occurred in London, which will show to some extent the state of public sentiment upon this question. A woman by the name of Frances Bennett being dangerously ill, and, as she supposed at the point of death, confessed in her agony, to her own sister, to a policeman named Fowler, and to the clergyman of the parish, that she had murdered successively, no less than six illegitimate children, and pointed out the place where they were buried. Search was made, and the skeletons of six infants found, but the woman recovered, and now wishes to disclaim her confession. The London Times in noticing the affair, remarks:

"We observe upon this case not for its atrocity, which rather repels remark, but because a curious and important point of English law seems likely to be raised by it, which has not yet received a definitive judicial decision. The clergyman having deposed to the above effect, refused to proceed beyond this statement, alleging that all further communications were made to him simply in his spiritual capacity, and were therefore inviolable. The coroner after some efforts to overpersuade him, 'left the matter as it stood,' but it must almost inevitably be re-opened, and certainly presents us with a question of very grave interest."

The Times then goes on to defend auricular confession, and thinks such confessions ought to be privileged, as the communications of a client to his attorney, or a husband to his wife. Surely the English church must be on the advance towards Rome.

PROGRESS OF PUSEYISM.—Wilmer & Smith's European Intelligence of Jan. 4th, 1843, has the following paragraph:

"The Church Intelligence, a Puseyite paper, recommends the revival of monasteries in the Church of England."

This is only another step towards a union with "Holy Mother Church," of which we have seen so many of late.

WILLIMANTIC JAN. 23d 1843. BROTHER BURN: Will you please comply with the request of the church and publish the following PREAMBLE AND RESOLUTIONS of the Baptist church at Willimantic Falls, passed at their Annual Meeting, Jan. 17, 1843.

Whereas, We believe that slavery as it exists in the United States is a gross violation of the first principles of the gospel of Christ, and utterly subversive of that precept of the Saviour, "Do unto others as ye would that they should do unto you;" and Whereas, Our brethren in Christ are bought and sold by those who profess to be the followers of Him who came to "preach deliverance to the captive, and the opening of the prison doors to them that are bound;" and Whereas, We believe the maxim to be true, that "silence is crime" in such cases, and those who do not raise their voices, and use their influence to eradicate this foul stain from the church, are in some measure guilty of that crime, and do not obey the injunction of Paul, "have no fellowship with the unfruitful works of darkness but rather reprove them," therefore

Resolved, That we will not receive to our communion any slaveholder or abettor of slavery, nor invite into our pulpit any slaveholding minister or defender of slavery knowing them to be such, nor will we give any letters of recommendation to our members to unite with slaveholding churches.

Resolved, That the above Preamble and Resolution be published in the Christian Secretary, and Christian Reflector.

WILLIAM HAWKINS, Church Clerk.

Missionary Eclectic.

A copy of this beautiful work has been laid up on our table, and we hail its appearance with sincere gratification. It is edited by Messrs. J. A. Stone and H. A. Graves, of Boston, and consists of valuable selections from foreign and domestic missionary literature. The present number contains a Poem by Bernard Barton, the noted English poet of England; the first volume of

the History of the English Baptist Mission by Rev. Dr. Cox, and other valuable missionary matter. This is a work which those Christians, of all denominations, who are able, ought to possess. The fact is self-evident that information on missionary subjects is the great means—the means most needed—to ensure the success of the cause of Jesus in the world. This is the great fountain of all instrumentality; and we rejoice at this effort to dispense it in copious streams among the churches of our land. May God prosper the undertaking, for we long to see the church once more taking a high missionary stand.

The work "will be issued in quarterly numbers of nearly two hundred royal octavo pages each;" and now that we glance at the price, we are perfectly astounded at its cheapness. One dollar and a half, a year—and for size and beauty of execution, not inferior to the best Quarterlies of the day. We began this notice by saying, that all "who are able," ought to take the Eclectic; but at such a rate as this, what heart-warm lover of missions is not able? We trust that an agency will be established in Hartford, forthwith, if there is not one already.

THE PROPHECY OF DANIEL LITERALLY FULFILLED, considered in three lectures. By Nathaniel Colver, pastor of the First Baptist Free church, Boston. Wm. S. Darnell, 1843.

The object of the lecturer is to show that the prophetic numbers, "2300," "1290," and "1335," in Daniel, should be understood literally, that is, as so many days, instead of years, all of which the author contends have been literally fulfilled. We learn the lectures were well received in Boston, and their publication immediately called for.

They form a neat little volume of 60 pages, and are sold at six dollars per hundred, or 10 cents single.

WELCH BAPTISTS.—The Rev. E. Rogers in a letter to the editor of the Missouri Baptist, says that he has recently received a letter from his sister in Wales, in which she informs him that the Welch Baptist churches had received an addition of nine thousand members by baptism—a large number by one half than was ever before known in one year.

For the Christian Secretary.

Encouragement.

"Thou art made whole, sin no more."—John v. 14. Soft as gentle zephyr stealing O'er the valley—o'er the glade, Comes the voice of mercy, healing The deep wounds which sin has made: Yes, the Spirit Voice, it whispers Peace and pardon—sin forgiven, Kindling hope in the repentant— Hope of happiness and heaven.

When the spirits droop and languish— When the heart is wrung with grief— When the soul is pierced with anguish, Can this world afford relief? Though earth's brightest charms be given, Can they raise the hopes above, Like the Spirit-Voice from heaven, Whispering of a Saviour's love? Not the syren song of pleasure, Nor the soothing of the aching soul, Nor earth's choicest heaps of treasure, Make the wounded spirit whole; Nor could sweeter notes of friendship— Kindest tones of tender love, Ease the troubled, guilty conscience, Or spread out the joys above.

Not the notes of holy angels, So could thrill the sinner's heart, Or the melody of seraphs, Make the grateful tear-drop start, As the Spirit-Voice from heaven Echoing pardon, deep within, Which speaks the soul forgiven, Bids him go, and no more sin.

Let the Holy Spirit enter In the heart's deep hidden cell, Where the best affections centre; There be cherished, and there dwell, Then the heart forgets its sadness— Is attuned to hymns of praise— Then the spirit full of gladness, Anthems of rejoicing raise. JUSTITIA.

Hartford, Jan. 1843.

Selected Summary.

FOREIGN INTELLIGENCE.

Arrival of the Caledonia.

NINETEEN DAYS LATER.

The Caledonia arrived at Boston about 7 o'clock, Wednesday morning, Jan. 25th, with 36 passengers from Liverpool. She was greatly retarded by head winds, but sustained no great injury.

The news is not of great importance. Business had improved, but still there was a lack of confidence, owing to the continued failures in the corn trade, among whom we notice, Messrs. Fernandez & Son, Swallow and Son, and Dunn & Son, all of Wakefield, and for very heavy amounts, while the breakdown of the Yorkshire Agricultural Bank, which having expended all its capital, now comes on the shareholders for a deficit of £100,000, is not at all calculated to improve commercial affairs; but on the whole, the prospects for the new year are rather encouraging.

There has been some agitation in various districts, by the corn law repealers, and it is thought that a further alteration in the corn laws will take place. Parliament will meet on the 24th of February.

THE TEA TRADE, Jan. 2.—The tea market opens this year, under steeper auspices and with a prospect of offering a safer employment for capital, though as there will be less liability of loss, there will be fewer chances of making large sums by a lucky hit.

The "John Bull" states positively, that there are now building at Blackwall, five large steam frigates for the Russian Government, which are intended for the war against the Circassians.

After many years repose, Enna has, during the last three weeks, poured forth immense masses of fire. It seems that considerable torrents of lava are flowing in the direction of Bronte. The damage already done is said to be immense. The fine weather allows us to roam about the whole night, admiring the extraordinary spectacle. Numerous strangers come to be near the scene.

Several small shocks of an earthquake had been felt in the southern part of Wales and in Cornwall. Still further seizures of cornbread tobacco and other goods had been made at Huddersfield. There can be no doubt, from the general tone of the

British press, that the success of the British arms in China and Afghanistan has tended greatly to strengthen the present conservative administration.

The celebrated bankrupt case of Lord Huntingtower had been decided to be fraudulent, but what to do with his lordship had not been decided. The examination of the case involved some extraordinary financial disclosures.

The Great Western Steamer, it is said, has been purchased by Mehmet Ali, who intends to convert her into a Steam Frigate. It is fortunate for the British Directory, that they have at last found a purchaser for a property which at one time appeared nearly idle.

The plague was making its ravages in Lower Egypt at the last accounts; and the mortality among cattle, which at one time was thought to be subsiding, was again on the increase.

The British papers continue to be rather severe upon American pork. We suspect the reason is, that they don't get enough of it.

NORTHERN DOUBTS.—A vote was taken in the House of Representatives on Monday last, which can only be explained on the supposition that Northern politicians have not yet got tired of trucking to the South. It will be remembered that on the Friday previous, Mr. Winthrop, from the Committee on Commerce, made a report to the House in reference to numerous petitions presented by Northern shipping merchants, complaining of the wrong and oppression to which colored seamen in their employ were subjected, in many of the Southern seaports. This wrong consisted in the practice of arresting and imprisoning all free colored seamen found on board any vessels coming into the harbors of Charleston, Savannah, Mobile, &c., and keeping them in close confinement until the vessels to which they belonged were ready to depart, subject, if the captain refused to pay all charges, to be sold into slavery. This crying wrong, which was a disgrace to the nation, against liberty itself, was rebuked, as it deserved to be, in Mr. Winthrop's report.

The House, by a large majority, directed the printing of 5,000 extra copies of this document, and there the question rested until Monday. On that day, a motion to reconsider the order to print was made and carried, and then in order to another subject effectually. Mr. Wise moved to lay the question of printing on the table. This motion, which in all probability disposes of the matter for the session, was decided in the affirmative by the following vote:

YEA.—Messrs. Andrews, Arnold, Arrington, Albright, Barton, Beeson, Bidlack, Black, Bowne, Boyd, M. Brown, C. Brown, Burke, W. Butler, W. O. Butler, G. W. Caldwell, P. C. Caldwell, J. Campbell, W. B. Campbell, T. J. Campbell, Caruthers, Carey, Casey, Chapman, Clifford, Clinton, Coles, Colquitt, M. A. Cooper, Cross, Cushing, Daniel, G. Davis, Dean, Deberry, Doig, Eastman, J. Edwards, P. Edwards, Gentry, Gerry, Gilmer, Groggin, W. D. Goode, Gordon, Graham, Gwyn, Hopkins, Houston, Hubbard, Hunter, C. J. Ingersoll, Jack, Cave Johnson, Lewis, Littlefield, Lowell, A. McClellan, McKee, McKoon, Mallory, A. Marshall, Marchand, Medill, Meriwether, Miller, Mitchell, Moore, Newburn, Oliver, Owensley, Partridge, Payne, Peckens, Pearce, Plummer, Powell, Reding, Rencher, Reynolds, Rhett, Riggs, Rogers, Saunders, Shepard, Shields, S. Smith, Stearns, A. H. H. Stuart, Summers, Sumter, Swaine, T. T. Telford, J. Thompson, Trotter, Turley, Wallace, Washington, Wagoner, Wells, Westbrook, C. Williams, Wise, Wood—104.

NAYS.—Messrs. Adams, Allen, Babcock, Baker, Barnard, Birdsey, Blair, Boardman, Borton, Botts, Briggs, Bronson, I. Brown, Burnell, Calhoun, Childs, Chittenden, S. N. Clarke, Cowen, Cranston, R. D. Davis, Dawson, Everett, Ferris, Fessenden, Fillmore, Floyd, Gates, Giddings, P. G. Goode, Granger, Hall, Husted, Henry, Howard, Hudson, J. P. Jones, J. P. Keiser, J. L. King, R. McClellan, McKen, Man, Mathiot, Mattocks, Maxwell, Maynard, Morgan, Morris, Morrow, Osborne, Parmenter, Pendleton, Pope, Ramsay, Randolph, Read, Ridgway, R. W. Russell, J. M. Russell, S. Saltonstall, Slade, T. Smith, Stanley, J. T. Stuart, R. W. Thompson, Tillinghast, Tomlinson, Triplet, Trumbull, Underwood, Van Rensselaer, R. D. White, J. L. White, T. W. Williams, Winthrop, York, A. Young, J. Young—54.

THE EARTHQUAKE.—The recent visit of this subterranean power appears to have extended through several States where its presence was felt at nearly the same time. It would be interesting to the philosophic inquirer to trace its course, and mark the variations of time, with the distance and position of the places where the shocks were experienced.

We have now accounts from the following places, with the hours of its occurrence:

Tusculum, 5 minutes to 9 o'clock, P. M., Jan. 4th. Prairie Bluff, a few minutes past 3, Jan. 4th. Vicksburg, Mississippi—hours not given—night of the 4th.

Jackson, Miss.—the same. Memphis, Tennessee—30 minutes before 9, the 4th of January.

Columbia, S. C.—half past 9, Jan. 4th. The Charleston Courier says—A correspondent at Columbia writes as follows, under date of the 5th inst.: "At half past nine o'clock last night, a slight shock of an earthquake was felt in this place. Many of the students left the college buildings, and many other persons abandoned their houses for the moment. I believe no damage was done."

—N. Y. Post.

THE NAVAL COURT MARTIAL, to which we alluded yesterday, will convene on board the North Carolina on Wednesday next, the 1st of February. The Court will be composed of the following members:

President—Commodore Downes, Commodore Read. Captains—W. Compton Bolton, Daniel Turner, Charles W. Skinner, Isaac McKeevor, John H. Aulick, Bladen Dulaney, John Gwyn, and Thomas W. Wyman.

Commander—Henry W. Ogden, Irvine Shubrick, and Wm. W. McKean.

Judge Advocate—Samuel Rush, of Philadelphia. Commander Mackenzie, who yesterday received the order for his arrest, will be tried upon three charges; the first, murder, the second, cruelty and oppression. What the third is, we have not heard.—N. Y. Am.

PAUPERS.—Paupers are coming into the city from all directions. The arrangements for the accommodation of the poor in Connecticut and New Jersey, are not deemed as plentiful or comfortable as in New York City. In those States the poor cost very little to maintain. There they are compelled to work.—16.

The barn of Mr. W. Metcalf, of Baltimore county, was destroyed by fire a night or two ago. Loss, crops included, &c., \$10,000.

Mr. Lyman Kendall, formerly a director of the Bank of Cleveland, has been held to bail in the sum of \$4000, to answer the charge of embezzling \$1000 in the bills of that bank, while a Director.

A KNOWING DOG.—The Boston Post says, that a gentleman at West Cambridge has a large dog, who, every day, upon the arrival of the omnibus, runs out to receive the newspaper which he regularly conveys into the house to the family.

DEAD.—We learn, from the New Orleans Picayune, of Jan. 15, that Carlos Moro, Esq., the gentleman wounded in the late duel with Mr. Fernandez, died of the injuries which he received at the meeting, on yesterday morning, about 4 o'clock.

The pump factory of H. Kelly, of Seneca Falls, was burned on the 21st, with a large quantity of pumps and pipes. Loss, \$1500.

Marriages.

In this city, on the 24th ult. by the Rev. Mr. Sprague, Mr. Isaac Broadhead, of Glensbury, to Miss Darnest St. Clair, of this city.

In Lumberton, Sullivan Co. N. Y., Dec. 21st, Mr. Thomas S. Bunce, formerly of this city, to Miss Amanda Osborn, of the former place.

In Bristol, on the 12th ult. by the Rev. Edward Savage, Mr. Smith Dart, of Vernon, to Miss Chloe Tuttle, of Bristol.

In Bloomfield, on the 8th ult. by Rev. A. Gates, Mr. Jerodan Burnsted, to Mrs. Rhoda Lord, both of B.

Deaths.

In this city, on Saturday, 28th ult. suddenly, Capt. Freeman Crocker, aged 60 years. The deceased has been known as an active, energetic citizen, one who took a deep interest in the prosperity of our city; also, of the First Baptist Society, of which he was long a member.

In this city, on the 29th ult. Amos Ransom, Esq., aged 82. DIED, at River Head, L. I., Jan. 17th, after a most severe and distressing illness which bore with peculiar resignation, Elder WILLIAM HOSSE, aged 53.

In the death of this disciple of the Lord Jesus, his family have sustained a loss, which to them can never be made up in time; and the church, one of its most faithful and self-denying ministers. We believe many when they read this notice, will add—"and I have lost a friend." It is not saying too much of him, that he was a lover of his race, and one who daily made sacrifices to benefit his fellow-men. In early life he was brought to the knowledge of the truth as it is in Jesus. His father died while he was but a lad, and it was mainly through the instrumentality of an elder brother that he was led to a discovery of the awful depravity of his heart, and his entire dependence upon the sovereign and efficacious grace of God for salvation. How long he was convicted of sin before he was enabled to apprehend by faith the fullness and freeness of pardon in Christ, the writer of this has no means of knowing. But it was about the age of 15, while alone in his chamber, confessing his sins and wrestling with God that his heart was made to leap for joy, by the sweet and forcible application of that Scripture, "I have loved thee with an everlasting love, and therefore, with my loving kindness have I drawn thee." No wonder then that for the eternity and immutability of God's love to his elect as a doctrine revealed in the Scriptures he should have cherished a strong and heartfelt attachment through his whole life, nor should it much surprise us that he often dwelt upon it with such fervor in his ministry.—This was a theme upon which he conversed with peculiar emphasis during his last illness, even when he was closing his eyes upon every thing earthly, he exclaimed, "And with my last expiring breath,"

"Thy loving kindness sing in death."

Shortly after his conversion to Christ, he felt it to be his duty to devote himself to the work of the ministry, and go out as a missionary to the heathen; but great and what seemed insurmountable difficulties were in his way and prevented him from engaging in a work which at that time he had very much at heart.

At the age of twenty he was married to Elizabeth Lar-mont, who is now his surviving widow. Shortly after his marriage he engaged in mercantile pursuits, in which he continued for about nine years, but disastrously for himself, after which he emigrated to this country from Scotland.

Among the first things which engrossed his attention after his arrival in this country was, to find some religious society where he could enjoy the privileges of the sanctuary. His convictions on the subject of baptism, led him to the meeting of the First Baptist church in Hartford, now known as the North Baptist church. For many years he had doubted the warrant for infant sprinkling, and had felt satisfied from close attention to the Scriptures that the immersion of believers upon profession of faith was according to primitive example. It will be recalled by many members of the above mentioned church, with what honesty and seeming satisfaction he came before them a comparative stranger and gave an account of his manner of life, his experience of the grace of God and views of truth and duty. He was received into the fellowship of the church and baptized by Elder Simon Shalor. That was never to be forgotten by him, and was as well as the venerable man who administered the ordinance to him held in grateful remembrance as long as he lived.

Not long after his baptism his brethren perceiving the gift that was in him urged him to its exercise; he did it he believed to acceptance in destitute congregations in the vicinity of Hartford. For those dear brethren, ministers and others with whom he associated at that time, he cherished the warmest attachment as long as he lived, not forgetting them in death, while upon other subjects his mind wandered and was confused, yet at the mention of those scenes, or of those names so familiarly dear he was at once collected and rational.

He was licensed by the First Baptist church in Hartford, to preach the Gospel. This was an era in his existence. He immediately entered upon the great work so pre-eminently dear to his heart. He exercised his ministry about three years in Westchester, Marlboro' and Tolland. When the church in Hartford, then under the pastoral care of the lamented Dr. Davis called him to ordination as an Evangelist, on which occasion Dr. Davis, appropriately preached from the text, "Do the work of an Evangelist." Now both pastor and Evangelist have done their work on earth, and have met around the throne of God, to rehearse the wonders of redeeming love. Elder Hosse sustained the pastoral relation for some time in Chester, Ct. afterwards he moved to Long Island, where for the last nine years he has preached the gospel to the destitute, and for most of the time at his own charges, and perhaps of no other minister could it more appropriately be said, "he hath preached the gospel in hunger and weariness."

It was his custom to travel on foot from place to place. For many miles around his residence there was a paymaster at whose house he had not preached the gospel of consolation, nor a school house into which he had not often gathered the neighbors to warn them to flee from the wrath to come. He was not what the world calls a popular preacher, but it is not saying too much of him to say he was a good preacher. With an amazing fund of biblical knowledge in his mind which with wonderful ease he could communicate, owing to his giant memory. He was a friend to a little better than the average of the preparation of his sermons he had never yet put a pen to paper, nor is it known that he ever formed an idea he designed to introduce in a sermon. Thus he labored and toiled until his end drew nigh; he was laboring in a revival at the place where he died—when disease prostrated him. His last text was, "O Lord revive thy work," probably one of the most effective sermons he ever preached. He now lies within a few feet of where he preached that sermon.

In his sickness the Lord was rich in mercy toward him, not only in the manifestations of the Divine presence, but in permitting so many of his family to be with him, and in the conversion of one of his sons but a few hours before he died. That son had for many weeks mourned over his lost condition as a sinner, and when the father seemed to be drawing nigh to death, the son took hold of his hand and exclaimed, "O my father, I cannot let you die and leave me unconverted." This very much moved the dying man. He collected his wretched self and offered one more to the many prayers already addressed to Heaven for that child, and to the praise of divine grace and mercy he recorded in a few hours after that affecting scene, William was added to the number of the children that trust in Jesus. When the intelligence was communicated to the father he clasped his hands together and exclaimed, "Now Lord, let that thy servant depart in peace, for mine eyes have seen thy salvation."

And the prayer was shortly after granted. He struggled with the monster for about twelve hours, but through grace his triumph was complete, and he fell asleep in Jesus with a smile upon his countenance. The funeral services were attended by a large assembly, among whom were eight clergymen; the sermon on the occasion was preached by the Rev. Mr. Knowles, from Acts 20th, 24th verse—"But none of these things move me, &c."—"Let me die the death of the righteous, and let my last be like his." R. [Rap. Advocates please copy.]

In this city, on the morning of the 29th ult., Mrs. Martha, wife of Mr. Wm. Rice, aged 65.

Mrs. Rice publicly professed the religion of Jesus Christ about thirty years ago, having been among the first that were baptized in Worcester, Mass., by Rev. Wm. Bentley, through whose instrumentality the First Baptist Church in that place was constituted. In 1818 she united with the First Baptist Church in this city, where she continued a worthy and useful member until the close of life.

The last sickness of Mrs. R., though long and painful, was borne with a fortitude and spirit of Christian submission seldom equalled. Her only anxiety seemed to be that God would render her sickness and death instrumental to the spiritual good of her family, particularly to such of her children as had not given evidence of a saving change.

Mrs. R. had for some time been a believer in the second appearing of the Son of Man during the present year, and had exerted herself to the utmost, in trying to persuade sinners to prepare for that awful event, which she appeared so near at hand. Though she had hoped, and ever expected to be among the number who would "not sleep, but be changed," yet she often said it was "best that God's will should be done," and though the coming of her Lord should find her body in the tomb, yet her faith was unshaken that she would rise to meet him in the air.

In the death of Mrs. R. the power of divine grace has been signally manifested. Like many other Christians, she had felt a peculiar dread of the struggle with the King of Terrors. But when the hour of trial arrived, she was able to prove the fullness of the precious promise, "My grace shall be sufficient for thee." Death had already lost

its terrors, and after calmly bidding adieu to her friends she fell asleep in the arms of Jesus. Truly, in reference to our departed sister, may we adopt the language of inspiration, "Blessed are the dead who die in the Lord." [Christian Witness, Springfield and Worcester papers, please copy.]

In Colbrook, on the 9th ult. Mr. David Orvis, in the 96th year of his age.

Mr. Orvis was a soldier and pensioner of the revolution; he periled his life at the taking of St. John's, N. B. and was in many other exposed stations during the war. He was a true patriot, and sincere lover of his country and her glorious institutions.

Among the numerous outbreaks of discontent and rebellion, arising from the "wamp act," which ultimately led to open hostilities, Orvis was one of the several hundreds from towns adjoining, who proceeded in force to Great Barrington, for the purpose of preventing the sitting of the King's Court, at that place, which was effectually accomplished, by the Judge seeking refuge in an adjoining cornfield, and the Sheriff of the Court surrendering at discretion.

Whatever respect he might claim as a soldier and a patriot, (and to much he was justly entitled,) he shone brightest as a Christian. For about 45 years he was a consistent and useful member of the 1st Baptist church in Colbrook. He retained his mental faculties unimpaired to the last; he would recur with vivid recollections to the scenes of the revolution, and converse with animated feelings on the political situation of his country, in days long since gone by.

COM. In Bristol, January 25th, of pulmonary consumption, Ransel Brockett, aged 50.

In this afflictive dispensation of Providence, those who are called to mourn, have the consoling evidence that their departed companion, parent and friend, though he mingles in their society no more, has gone to share the enjoyment of a blissful immortality. In early life he professed an interest in the merits of the Saviour, and united with the Baptist Church in Bristol, where he remained a worthy and consistent member till the voice of Death called him from the Church Militant below, to join the Church Triumphant above. He conversed with all his friends who came around his bed of sickness. All who had no interest in the Saviour he invited to prepare to meet their God, and warned them to reflect, as they went from his bed of death, that they too must die. To his Christian brethren and sisters, he cordially extended the parting hand, saying—"Farewell for a season; I leave you with the blessed hope, that when your days like mine are all numbered below, I shall meet you in that Paradise of rest above, where the parting tear will be shed no more." Amidst his severe bodily sufferings, his reason to the last remained unimpaired. His language in his last moments may be expressed in the following lines:

My pulse faint and few, with my quivering breath, Tells me that this is the evening of death; But Death has no terrors—no peaceful tomb— The smile of my Saviour dispels all its gloom.

My friends cease to weep, for I leave you to go From this world of sorrow, of sickness, and we, To join the Redeemed in their blissful abode; And drink from the fount of the river of God.

[Printers in the State of New York and Pennsylvania please copy.]

Receipts for the week ending Feb. 1. Aaron Clapp, 2 00; Franklin D. Hall, 2 00; Alvin Lewis, 1 50; B. Remington, 25; Emma Andrews, 2 00; Mrs. C. Olcott, 1 45, to end v. 5; J. B. Bardwell, 1 00.

NOTICE.—The next session of the Hampden County Ministers' Meeting will be held at Southwick, Feb. 7th, at 1 o'clock, P. M. The assignments for the meeting are as follows:—A. Colburn, and brethren not present, their former appointments. Wm. Brown, Essay; Should we invite members of other churches of the same faith and order to the communion? J. G. Warren, Exegesis; John 9. A. Day, 1 John 2. C. Willit, What is necessary to constitute probation, and who are probationers? S. Root, Exegesis; 1 Tim. ii. 15. T. Rand, Exposition of the phrase "partakers of the Divine nature,"—2 Peter i. 4. H. D. Doolittle, Exegesis; Gen. vi. 3. R. F. Ellis, Mal. ii. 15.

A. Colburn is appointed to preach the sermon, Wm. Brown, his alternate. R. F. Ellis, Sec.

Chicopee Falls, Jan. 11, 1843.

NOTICE.—The next meeting of the Ministerial Conference of the Ashford Baptist Association will be held at the house of Dr. Ezekiel Skinner, in Ashford, on the 21st Tuesday, (14th day of February, 1843, at 10 o'clock, A. M. Willington, Jan. 9.

E. CRISMAN, Secretary.

CHRISTIAN FAMILY MAGAZINE.—JOHN C. WELLS would once more call the attention of heads of families to this publication. As this work is received by none but those who pay for it, the publishers are able to give a neat, elegant, and valuable Magazine, making a volume of 300 pages, each year, with 6 steel engravings, and 6 splendid paintings, for the small sum of \$1.00. It is a work of real merit. Specimen numbers and bound volumes at the Asylum Street Book Store.

JOHN C. WELLS, 347.

Feb. 3. WRITING SAND, by the paper, pint, quart, &c., for sale at the Asylum Street Book Store.

Feb. 3. 347. JOHN C. WELLS.

Asylum Street Bookstore. NEW BOOKS.

SCRIPTURE GEOGRAPHY, New Edition, with valuable additions. 1843.—This edition is entirely superior to any other, containing five Maps, Eastern Countries, the World as peopled by Noah, Countries mentioned in the New Testament, &c., and embellished with nearly 100 engravings, illustrative of Hebraic Deities, &c., to which is added Scripture Natural History. It is full bound in leather, with handsomely embossed edges. Price \$1.25.

Poetry.

From the Episcopal Recorder.

I am Weary.

I am weary of straying—oh fain would I rest
In the far distant land of the pure and the blest,
Where sin can no longer her blandishments spread,
And tears and temptations for ever are fled.

I am weary of hoping—where the hope is untrue,
As fair, but as fleeting, as morning's bright dew,
I long for that land where the blissful promise alone,
Is changeless and sure as eternity's throne.

I am weary of sighing o'er sorrows of earth,
O'er joy's glowing visions, that fade at their birth—
O'er the pangs of the loved, which we cannot assuage,
O'er the blightings of youth, and the weakness of age.

I am weary of loving what passes away—
The sweetest, the dearest, alas, may not stay!
I long for that land where those partings are o'er,
And death and the tomb can divide hearts no more.

I am weary, my Saviour! of grieving thy love;
Oh when shall I rest in thy presence above;
I am weary—but oh, never let me repine,
While thy word, and thy love, and thy promise, are mine.

Prayer.

Come to the morning prayer,
Come, let us kneel and pray,
Prayer is the Christian's staff
To walk with God all day.

At noon, beneath the Rock
Of Ages, rest and pray:
Sweet is that shadow from the heat,
When the sun smites by day.

At eve, shut to the door;
Round the home-altar pray;
And, finding there "the house of God,"
At "heaven's gate" close the day.

When midnight seals our eyes,
Oh, it is good to say,
"I sleep, but my heart waketh," Lord!
With thee to watch and pray.

J. MONTGOMERY.

The Mount, Sheffield, Aug. 4, 1843.

Miscellaneous.

The Prodigal Returned.

The following "temperance sketch," we find in the Worcester Magazine, a new literary monthly. It was written by the Rev. J. Jennings, of Worcester.

"For this my son was dead and is alive again, he was lost, and is found."

In a beautiful, quiet town, in the south-west part of New England, lived the young man, a portion of whose history is here sketched. His father was a farmer of an independent estate, of unimpeachable integrity, of industrious habits, and of devoted piety. His mother was of kindred spirit, a help-meet indeed. By their united efforts they reared a large family, and spread around them a noble farm, which yielded its annual products in great abundance.

The substantial farm house stood on a moderate elevation, commanding a most delightful prospect. At its front was a row of beautiful elms, whose thick, deep, green foliage intercepted the piercing rays of the meridian sun, affording no mean shelter from the falling rain, and adorning the beautiful eminence. On one side glided the silent stream, soon emptying into the peaceful lake, from whose border arose the gradual but majestic hill, with sides striped by fertile fields, and with summit adorned with a beautiful grove. On the other lay the fruitful, far-reaching plain, which so often waved in golden harvest beauty.

Every thing within and around the establishment seemed fitted to inspire contentment and happiness. Morning and evening the circle of devotion was gathered around

"The old-fashioned Bible that lay on the stand."

And the God of the families of the earth was humbly invoked by the venerable patriarch and head. All secular toils ended with Saturday's setting sun, and regularly as the Sabbath came, the milk-white steed moved on with almost devotional step to the village church. Happy family! Who can wish to cast into such a circle, seeds of sorrow? But even around this enclosure, this happy fireside, a fell destroyer lurks. With all the serpent subtlety, which,

"With burnished neck of verdant gold,"

approached our first mother, he tempts his victim. In the mind of one of this happy family, there springs up a desire to leave the restraints of paternal love and faithfulness, and the healthful labors of the farmer in the retired vale, for fashionable employment, and the bustling scenes of the village. The mistaken boy left his quiet home, and soon mingled in the scenes of gayety and dissipation, which the village life afforded. And now, how changed! Sin glitters in his eyes—spreads her soft carpet at his feet, and pours her honeyed accents into his ear. He meets temptation at every turn, and many of his constant companions are the victims of the destroyer. For a time, he often visits the paternal roof, but a few miles distant, and from them received a healthful check.

He grew up to manhood, and thus far had kept the enemy within his control.

In appearance he was a model—robust, manly, and handsome. He succeeded to a good business and was well prospered. He married an accomplished lady, and for a time no dark cloud was seen to lower in the horizon of their earthly prospects.

It was not until she was the mother of two lovely children that the indescribably sorrowful truth flashed clearly upon her, that their father was a drunkard. What unutterable anguish does the wife feel, when the fatal truth presses itself upon her mind, that her companion, the cherished one of her pride and hopes, one on whose protecting arm she leans for support, and to whom through every scene and change, she had clung as the ivy clings to the stately oak, has fallen a victim to the artful wiles of the deadliest of human foes. Then there enters into her dwelling the gloom of despair, agony that tears the heart, that rends the spirit; woe that cannot be alleviated, that will not be comforted.

For some time, half-suppressed suspicions had robbed her of perfect rest. His long absences had been excused by a hesitating indefiniteness,

and interest in his idol family seemed diminished. At last the secret came out, and all its threaded process was exposed. "He is a drunkard!" sobbed the broken-hearted wife; the agonized parents exclaimed, "Attempt not to comfort us, we will go down with sorrow to the grave." He had been first enticed to drink in the fashionable party; next he occasionally called at the respectable hotel, and at length, spent his hours at the gilded saloon, and from that, he descended to the commonest haunts of dissipation that lurks in the wall. He was now regarded as a miserable, ruined man, and his history for a few years is the history of a drunkard, a disgrace to his friends, a curse to his family, and a nuisance to society. His property was rapidly wasted, his home was desolate. He paused not in his career, till he found himself within the walls of a prison. There he began to meditate on his past life, and his present condition; the wrongs which his wife and children had endured at his hands, came up in sad review before his mind. The stings of conscience were awakened, and remorse gnawed at his heart. The last event was too much for his father; his heart was broken, and he lay upon the bed of death—He had one request; he prayed that God would spare his life till he could see his son once more. The prayer was answered. The son returned; he entered the sick room; the old man still breathed, and as he saw him, his eye brightened, and his countenance was lit up as with new life. "I have prayed for this hour," said he, "and now I ask you to make one solemn promise; it is, that you will live a sober man." "I will," he answered, and the tears flowed thick and fast. The father died; his spirit passed peacefully up to him who gave it. The history of the son from that hour forms a brighter page. He took the Washingtonian pledge, borne in the hands of one who had been a similar slave. On this, as the life-boat of the shipwrecked mariner, he cast himself and was saved. The last celebration of the birth-day of our nation's freedom in his native village, was a day of uncommon joy to him and his friends.

He, instead of wallowing in the pollutions of the grog-shop, as on former public days, was the noble, manly, sober marshal of the day. And as, flying on his majestic steed, he mustered and led on the bright army of temperance, many hearts leaped for joy. But among the delightful throng there was one, whose emotions language cannot describe, his wife; Oh, the raptures of that glorious day! tears of joy was all the expression to which she could give utterance.

His widowed mother could only exclaim, "This my son was dead, and is alive again, was lost, and is found."

Old Age.

One of the most touching sorrows of old age is its solitude. To outlive the world in which we were born—to be the last survivor of our generation, is to any a melancholy position to occupy, but bleak and dreary in the extreme to him who has no hope of a brighter existence beyond the grave. Our natural repugnance to death, renders us willing to live on; but what sorrowful changes are produced by the lapse of a few years! One generation passes, and another springs up; and he that passes on to a third, finds himself a stranger in the world. Familiar faces have disappeared—loved ones have passed away—joys are only remembered, and the remembrance is sorrowful—busy thought brings back the visions of happiness, departed never to be recalled—and a sense of painful loneliness fall on his heart, although the world around is as busy and as gay as ever. We have felt melancholy thoughts obtruding themselves on our own minds, as we have gazed on a solitary tree that has escaped, the axe which had prostrated the whole forest beside, and now in its age, withered at the top and decayed in its branches, was left to encounter the pelting of every storm; but a more sorrowful feeling has possessed us, in beholding the aged and decrepit man who has lost the fire of his eye and vigor of his limbs, and from whose side had been struck down all who had felt an interest in his existence. The fashion of the world passes away—each succeeding year sunders some endearing tie—and sad and melancholy must be our lot, if, amid the wreck which the storms of death produce, we have no brightened hope of a renewal of our youth in a happy and more genial climate.

The solitude of a deserted age, to which we have alluded, is strikingly depicted in the following passage from Pollok's Course of Time:

"Wrinkled with time,
And hoary with the dust of years, an old
And worthy man came to his humble roof,
Tottering and slow, and on the threshold stood,
No foot, no voice was heard within. None came
To meet him where he oft had met a wife,
And sons, and daughters, glad at his return.
None came to meet him; for that day had seen
The old man lay, within the narrow house,
The last of all his family; and now
He stood in solitude, solitude
Wide as the world; for all that made to him
Society, had fled beyond its bounds.
Wherever strayed his aimless eye, there lay
The wreck of some fond hope that touched his soul
With bitter thoughts, and told him all was passed,
His lonely cot was silent, and he looked
As if he could not enter. On his staff,
Bending, he leaned; and from his weary eye,
(Distressing sight!) a single tear drop wept.
None followed, for the fount of tears was dry,
Alone and last it fell from wrinkle down
To wrinkle, till it lost itself, drunk by
The withered cheek on which again no smile
Should come, or drop of tenderness be seen."

The Protesting Vaudois.

PERSECUTION RECOMMENDED.

While the Puseyites are taking every occasion to present the apostate Church of Rome to us in the most attractive light, the king of Sardinia is at this moment taking pains to demonstrate that Popery is full of the same intolerant, persecuting spirit as ever. From *L'Esperance* of last Tuesday, we learn that those interesting people, the Vaudois, who during so many ages of darkness, and in spite of all the power and cruelty of the Papacy, preserved the pure light of the Gospel amidst the valleys of Piedmont, are now again about to be subjected to persecution, in the year 1843.

An ordinance, it seems, was issued, that in the space of two or three years they should sell off all the property they possessed beyond their valleys. In vain have they made all sorts of representations to the King, to prevail upon him to recall this oppressive decree. They have received for an answer that "in this he was only acting in accordance with the laws which have been in ex-

istence for two centuries; that of his paternal goodness he would allow them to keep what they had acquired during the reign of his predecessors, but that all the properties purchased since 1831, when the present king came to the throne, they must absolutely be sold, his Majesty being impelled by conscience to enforce the law, however severe." It is calculated that the humble inhabitants of the valley will lose, in this way, a million francs. It is only to be regretted that some individuals amongst them had departed from the simplicity of the Gospel, and had attempted to elude the ordinance after it had been promulgated. All notaries being forbidden, three years ago, to draw up deeds for them for the future, for the purchase of property without the valleys, in some instances they had applied to French notaries for this purpose, and this has furnished the Government with a pretext for enforcing the rigorous measure now announced. It is quite clear, however, that the main object of the measure is to compel the Vaudois to apostatize from Protestantism. Extraordinary exertions are being made through the Jesuits, to effect a secure lodgment for Popery in the midst of them, and an establishment is founded for the reception of such of the Vaudois as shall be willing to abjure the Protestant faith. In announcing these facts, *L'Esperance* observes, "This is evidently the commencement of a persecution which is rising against our brethren in Piedmont. We have only to regret that any among them, by seeking to elude even an unjust decree, should have put weapons into the hands of their adversaries. The disciples of the Saviour ought to do every thing to preserve a good conscience, that it may be evident to all men that if they suffer, it is for the faith, and for the faith alone. In other respects, let the churches of the Vaudois valleys be of good courage, and let the Vaudois of the present day, exhibiting anew the graces of their ancestors, suffer patiently the spoiling of their goods, knowing that they have a better and more enduring inheritance than the power of man can wrest from them. They may confidently count on the powerful protection of the God who delivered their fathers, if like them they are faithful to his word and his cause. As for the lively sympathies and prayers of their brethren in France, and indeed of the whole Christian world, they will not be wanting to them." In times gone by, Britain has interposed effectually in their behalf, when oppressed by their native sovereigns; and the usurpation of Cromwell almost became illustrious by his generous zeal to protect them. Is there as much Protestant feeling in our rulers of the present day? We are afraid not.—*Scottish Guardian*.

A Story worth Reading.

And a true story too, if we are to credit the London Teacher's Offering, from which it is selected. It teaches a good lesson, moreover. How many boys there are who make the Sabbath a day of recreation, sport and sin! And what vast good may that teacher or scholar do, who gets such boys into the Sabbath school.

I was one Sabbath afternoon about to close the school in which I was engaged, (says a teacher,) when a well-dressed, genteel person, who presented himself as a visitor, inquired if it would not be deemed an intrusion, to speak to the children. This being readily granted, he addressed himself nearly to the following effect:

There was once a poor lad, who was noted, even among his sinful companions, for his wickedness—but especially for his swearing and Sabbath-breaking. He, along with some others, resolved one Sabbath to pelt some steady boys who were going to their school. However, it so happened, that the lads, on being attacked, took to their heels; this lad followed them to the very door of the school, which, when opened, (they were then singing,) such a sound came from the place as seemed to stun him. He wondered what they could be doing inside; and a teacher at that moment admitted the other boys and invited him in. A new scene now opened itself upon him—nearly three hundred boys seated with their teachers. They all appeared so neat and clean, and in such order, that he wished he was one of them. He stood for some time a spectacle for the whole school, dirty and ragged, and with his wooden clogs on, which, whenever he stirred, made him the subject of notice to every person, to his great shame and mortification. After some consultation, he being a stout, good-looking lad, it was resolved to admit him to the A B C class. Every thing was new to him. The next Sabbath he appeared, his hair was combed and his face washed; but his clogs still remained to mortify him. His particular case was taken under consideration, and a pair of shoes given him. He now found himself so much behind the other boys that he resolved to strain every nerve to get up to them. This determination was the means of his rising to the very first class, when, his conduct being approved, he was chosen a teacher. He now felt he had something more to do than to teach—he had a soul to be saved or lost. In a little time he was enabled, after much prayer, to believe on the Lord Jesus Christ, and to rejoice in his salvation. The Lord then called him to preach these glad tidings; and happening some time after to officiate within twenty miles of his much beloved school, he rode hard, after the morning's labors, and reached the place just in time to see the lads in his own, very own school—and here he is now speaking to you!

The scene now became truly affecting. He burst into tears, as did several others, around him. At last he sobbed out, "O, my dear lads, be in right good earnest to make the most of your very great Sabbath school privileges. I have kept you too long; God bless you all!"—He then concluded with a most affecting prayer.

Marriage—Old Advice.

Let grace and goodness be the principal lodestone of thy affections. For love which bath ends will have an end, whereas that which is founded in true virtue will always continue. Some hold it unhappy to be married with a diamond ring; perchance, (if there be so much reason in their folly,) because the diamond hinders the roundness of the ring, ending the infiniteness thereof, and seems to prefigure some termination in their love, which ought ever to endure, and so it will, when it is founded in religion.

Neither choose all, nor at all, for beauty. A cried-up beauty makes more for her own praise than her husband's profit. They tell us of a floating island in Scotland; but sure no wise pilot will

cast anchor there, lest the land swim away with his ship. So are they served, and justly enough, who only fasten their love on fading beauty, and both fall together.

Let there be no great disproportion in age. They that marry ancient people merely in expectation to bury them, hang themselves, in hope that one will come and cut the halter.

Let wealth in its due distance be regarded. There be two towns in the land of Liege, called Bovins and Dinant, the inhabitants whereof bear almost an incredible hatred one to another; and yet notwithstanding their children usually marry together; and the reason is, because there is none other good town or wealthy place near them. Thus parents for a little pelf often marry their children to those whose parents they hate; and thus union betwixt families is not made, but the breach rather widened the more.

This shall serve for a conclusion. A bachelor was saying, "next to no wife, a good wife is best." "Nay," said a gentleman, "next to a good wife, no wife is the best." I wish to all married people the outward happiness which, anno 1605, happened to a couple in the city of Delf, in Holland, living most lovingly together seventy-five years in wedlock, till the man being one hundred and three, the woman ninety-nine years of age, they died within three hours of each other, and were buried in the same grave.

ANDREW FULLER.—It is related of this worthy man, that on a begging tour for the cause of missions, he called on a certain wealthy nobleman to whom he was unknown, but who had heard much of Fuller's talents and piety. After he had stated to him the object of his visit, his lordship observed that he thought he should make him no donation. Mr. Fuller was preparing to retire, when the nobleman remarked that there was one man, to whom, if he could see him, he thought he would give something to the cause of missions, and that man was Andrew Fuller. Mr. Fuller immediately replied, "My name, Sir, is Andrew Fuller." On this the nobleman, with some hesitation, gave him a guinea. Observing the indifference of the donor, Mr. Fuller, looking him in the face with much gravity, said, "Does this donation, Sir, come from your heart? If it does not, I wish not to receive it." The nobleman was melted, and overcome with this honest frankness, and taking from his purse ten guineas more, said, "There, Sir, these come from my heart."

Men should give to the cause of missions cheerfully. They should do good with a good motive. "The Lord loveth the cheerful giver."

It may be worth while for duellists to look at the conduct of a man whose reputation as a patriot and philosopher stands decidedly high, and whose manner of disposing of a challenge would be found much more comfortable in the retrospect than that of Webb's or Marshall's. Neither would the courage of such a course ever be called in question. Read and see:—*N. Y. Baptist Register*.

DUELLING—DR. FRANKLIN.—When Franklin was in England, prior to the American Revolution, he was one night in one of the coffee-houses in London, in company with a number of literary and scientific gentlemen, who greatly admired his conversational powers, both for their force and originality. A stranger, who was afflicted with a most offensive odor, and who seemed pleased with the Doctor's conversation, came into the box in which the party was assembled. Franklin proposed that his friends should remove to another box to escape the horrid smell; they did so, but the stranger followed them; again, at Franklin's instance, they removed, and again he followed; when, the Doctor's patience getting exhausted, he said to the stranger that he would be obliged to him not to follow them again, for his scent was so offensive it could not be borne. He of the smell took this as a gross insult, and challenged the Doctor the next morning to a duel. The Dr. replied thus: "If I accept your challenge, and we fight, and you kill me, I shall in a few days smell as bad as you do now; if I kill you, you will, if possible, smell worse than you do at present; in neither case can I see how any benefit can result to ourselves or others, and therefore decline the challenge."

CHRISTIAN LIBERALITY.—The patriarch Abraham gave one tenth of all his possessions to religious uses; and so did Jacob, and many others of the Old Testament saints. And it is worthy of notice that the Jews, who as a nation gave more to religious purposes than any other people, were, as a nation, more prosperous and wealthy than any other that ever existed. Even the heathen—the Arabians according to Pliny, and the Grecians according to Xenophon and Herodotus, gave no less than a tenth part of every thing to sacred uses. And shall the Christian do less for God, than did the Jews under the old dispensation, or the very heathen for their idols?

FAMILY GOVERNMENT.—"A family without proper government," says Matthew Henry, "is like a house without a roof—exposed to every wind that blows." He might rather have said, like a house in flames, which is commonly a scene of confusion, and too hot to live in!

MY CHARACTER.—I must think forever; would an eternal train of my thoughts be either worthy of me, or useful to me? I must feel forever; would an eternal reign of my present spirit and desires please me—make me happy? I must act forever; would an eternal course of my habitual conduct bring blessedness, or even bear reflection?

Be slow to believe you are wiser than all others; it is a fatal but common error. Where one has been saved by a true estimation of another's weakness, thousands have been destroyed by a false appreciation of their own strength. Napoleon could calculate the former well, but to his miscalculations of the latter may be ascribed his ruin.—*Lacon*.

Children's Corner.

For the Christian Secretary.

"The Golden Rule."

I have for some time been a teacher, and love little children. I desire very much that you should now, while young, receive right impressions and form habits, that are useful and agreeable, because the habits you now form, most likely you will practice through life. So I will tell you a

story about a good little girl, that you may imitate her example.

Her name was Louisa. She had a little sister Elizabeth, nearly two years younger than herself. These little girls went together to the village school. Their teacher often told her scholars, that if they would be happy, they must "do unto others as they would that others should do unto them." One day, Louisa came to her teacher with an animated countenance, her dark eyes beaming with joy while she spoke, as though she knew the pleasure it would give her to know that she had formed so noble a resolution, and calling her by name, said, "I never mean to do anything to Elizabeth which I would not be willing to have her do to me." If her sister wanted her playthings, she did not quarrel with her, but gave them up, saying, "She will soon seek to amuse herself with something else, then I can have them." In short, Louisa was a kind, good little girl, not only to her sister, but to her schoolmates. They loved her, and loved to have her with them, because she strove to do unto others, as she would be done by.

Now, children, think how much happier you would be, if you would always deal with your brothers, sisters and associates, just as you wish to have them deal with you. When they have pretty playthings, do you like to have them let you see them, and play with them, or keep them entirely to themselves. When your brother or sister has a nice orange or apple, do you like to have them eat it all, or share it with you? If you like to have them share with you, then remember, when you have something nice, to divide with them.—Does it make you happy to see children wear a cloudy brow, or frowning countenance? If not, never put them on yourself. I know a little girl, who used to pout and look very disagreeable, if any thing displeased her. The lady with whom she lived, compelled her to sing when she did so, for she looked much pleasanter when singing than when wearing so sour a countenance. These are small things, but small things sometimes add much to your happiness. When the Saviour gave the "Golden Rule," he knew just what would make you most happy. He intended that you should enjoy life, and you will if you obey this rule. But remember that children are naturally selfish, and will not do it, unless they love the kind Saviour, and give their hearts to him. God has given you brothers and sisters that you may make each other happy by being kind and pleasant. If you form such habits now, you will be useful and agreeable when you become a man or woman, if you should live; if not, you will go to live with God in heaven, where there is perfect joy forever. I will tell you a little hymn, composed by a teacher, and sung at the close of school, which teaches children how to be happy.

The time is come when I must leave
My youthful charge no dear;
May you to truth and knowledge cleave,
To good instruction lean.

Always obey your parents kind,
Who do so much for you,
Their precepts and their counsels mind,
Then you'll be good and true.

If you obey the wise commands,
Your Saviour, God has given,
He'll lend and guide you with his hands,
And bring you safe to heaven.

Your teacher prays that she may greet
In you bright world above,
Her pupils she used here to meet,
To sing the Saviour's love.

Northville, Jan. 24, 1843. C—, —n.

HARTFORD FIRE INSURANCE CO.
Office North side of State House Square.—This Institution is the oldest of the kind in the State, having been established more than thirty years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has an Agent, may apply through the Post Office, directly to the Secretary, and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company:

Eliphalet Terry,	Job Allen,
S. H. Huntington,	Extra White, Jr.,
H. Huntington, Jr.,	James Goodwin, Jr.,
Albert Day,	John P. Brace,
George C. Collins, Esq.,	

ELIPHALET TERRY, President.

JAMES G. BOLLES, Secretary.

ETNA INSURANCE COMPANY—Incorporated for the purpose of securing against loss and damage by Fire only. Capital, \$200,000, secured and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires. The office of the Company is in the new Etna Building, next west of the Exchange Hotel, State street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE:
Thomas K. Brace, Stephen Spencer,
Samuel Tudor, James Thomas,
Griffin Steadman, Eliza Peck,
Henry Kilbourn, Daniel Burgess,
Joseph Morgan, Ward Woodbridge,
Elisha Dodd, Joseph Church,
Jesse Savage, Horatio Alden,
Joseph Pratt, Ebenezer Seelye.

THOMAS K. BRACE, President.

SIMON L. LOOMIS, Secretary.

The Etna Company has agents in most of the towns in the State, with whom insurance can be effected.

PROTECTION INSURANCE COMPANY—Office North side State House Square, in Exchange Building.—This Company was incorporated by the Legislature of Connecticut, with a capital of One Hundred and Fifty Thousand Dollars, for the purpose of effecting Fire and Marine Insurance, and has the power of increasing its capital to half a million of dollars.

The Company will issue policies on Fire and Marine risks, on terms as favorable as other offices. Application may be made by letter from any part of the United States, where no agency is established. The office is open at all hours for the transaction of business.

THE DIRECTORS ARE: D. W. Greene,
William W. Ellsworth,
Daniel W. Clark,
Charles H. Northam,
William K. Briggs,
S. W. Goodridge,
Henry Waterman,
S. B. Grant,
Lemuel Humphrey.

DANIEL W. CLARK, President.

WILLIAM CORNER, Secretary.

BURN AND SMITH,
Book and Job Printers, 184 1-3 Main Street